The Unitarian Calendar

For my own part, without in the least denying that it is possible for an idealizing fervour to see too much, I believe we are in more danger from dullness which sees too little. In relation to the highest truth, mere sense and intellect, looking through the frosty air of a wintry heart, may be but instruments of delusion.

JAMES MARTINEAU.

Vol. 3 FEBRUARY — 1911 No. 6

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets. San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. William I. Lawrance.

Treasurer, Mr. Richard C. Humphreys.

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NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

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THE ETERNAL STRUGGLE

BY REV. JAMES T. BIXBY, PH. D.

It is worthy of notice that those parts and actions in nature which are most criticised as evil are never ends in themselves but merely means and intermediate steps to the goal of good. This fierce competition in the multitude of living beings; this devouring of insect by bird and mouse, and destruction of bird and mouse by cat and hawk, and the wiping out of the species unfitted to maintain themselves in the painful struggle,—each of these processes is useful to the higher ends towards which the current of life moves. It is this which fills each nook with life, makes the mole conquer the underworld of the ground, and the bird the realm of air, and makes each living species strive and develop itself to the utmost. It is this that sharpens the eyes of the lynx and the hearing of the deer, and gives swiftness to the antelope and the horse. It is this that moulds dull sensation into these varied and marvelous instincts of bee and moth, and, as the struggle goes on, leads rigid instinct up to flexile cunning and adaptive intelligence; and, among the higher animals, develops in each race, according to its peculiar dangers or opportunities, emotions of fidelity or sympathy, faculties of memory or attention, of song or reason; and in man, at length, constitutes mind and conscience the controlling powers, and makes success in the battle of life the prize of courage, perseverance, mutual devotion, and self-sacrifice.

Although on the lower levels the stern law of natural selection produces the grasping parasite and the voracious reptile, and in the early stages gives the advantage to the hard and selfish, yet, as the evolution continues, this very "Moloch of natural selection," as it has been called, refines and elevates its products age by age. It annihilates the ferocious monsters of the reptilian age; it reduces the barnacle to immobility; it makes the slave-holding ant helpless and the human slave-owner a fossil of the past. It breeds out of the ferocious wolf-tribe the affectionate and devoted dog, and allows no people to survive unless that people makes justice and neighborly assistance and good-will the recognized laws of its national life. Each layer of olden slime and blood is a fertilizing alluvium which produces the later glory of spiritual blossom and of righteous, kindly fruit.

THE FULL ORBED CHURCH

BY REV. LAURENCE HAYWARD

Of the First Religious Society, Newburyport, Mass.

The greatest organization imaginable may be a church. With all its grave faults and mistakes, Roman Catholicism has been the most appealing institution of history. Any body of people who aim to have a permanent religious place in the world must more or less pattern upon it. They must be, that is to say, not an intellectual cult, nor a moral movement, nor a body of people of like habit of mind, but an organization much more many-sided than any of these—appealing to men through every means by which men may be religiously interested—by literature, ritual, social service, intellectual assurances, architec-

ture, business acumen, worldly strivings, as well as by the purest love of God and love of man. In short, they in their turn must be nothing less than a church.

Unitarians have a chance to be a great church —not merely a permeating spirit or intellectual leaven, but something very much better and more lasting in this stubborn world—a great, all-pervading, practical church. But to achieve this, we must be very wise, active and catholic. Anyone who is not and who works for any less inclusive ideal, is lessening a great opportunity.

THE PRESENT DUTY OF THE CHURCH

BY REV. KENNETH E. EVANS

Of the Spring Garden Unitarian Church, Philadelphia, Pa.

It is well to preserve a church's existence, but it is still better to endue it with life. Not by its antiquity or indestructibility does it prove its sacredness, but by its vitality, its power in this *now* to minister to man's spiritual needs and inspire the community with ideals and examples of righteousness. The thirst for immortality indeed has its drawbacks. How often men withhold their aid from a work or institution because one cannot guarantee its permanence, its lasting success,—forgetting that life is a succession of "to-days," each with its tasks and opportunities. Take not too much thought for the morrow, then, individually or ecclesiastically, nor be over-saving of your resources, especially when a sister-church asks aid. What if in 2010 your church treasury will be empty, or your men's club less than a memory, so long as the money of the club has served God's purpose *now!*

THE CALL FOR NEW RECRUITS

Ampler means and abler men—if only we had the one and were the other! But the case being just as it is, what excuse have we if we shirk our responsibilities? Sincere modesty is one thing, slothful timidity another. The word and work of Unitarians were never more needed than today. The gospel of liberality and fraternity in the religious world has made good progress in our time, but it still needs preaching. In the world at large, where the professedly religious world seems to dwindle, the gospel of unselfish duty is needed more than ever. Practical reforms in the community, such as enlisted the enthusiasm of many of our predecessors, call for new recruits. Young souls, fresh to this world which we have known so long, wait for our helping hand, our word of cheery guidance, our smile of comradeship. What a splendid field for any man with a spark of his Master's love for men! There is room for the use of the best gifts we have. There is opportunity for the man of plain speech, as well as for the orator. May it be ours, with the means and men we have, to give those around us the clearest and best-reasoned statement of religious truth we can, and to embody that truth in faithful lives.

W. G. TARRANT.

"Christianity has to do with the insoluble, with visions which love alone can realize, with questions to which the understanding gives no reply, with feelings which can not be defined, only approached, in words. It is the very realm in which half of the poetry of the world has been written." —*Stopford A. Brooke.*

A REMINDER

The UNITARIAN CALENDAR is designed to accomplish a three-fold purpose, as follows:

1. To furnish churches having no similar medium for announcements a suitable bulletin of local activities. Over fifty societies are now making use of the CALENDAR to place before the people notices of services, special meetings, pulpit subjects, exchanges, lectures, and other information concerning the work of the local church. Where no such provision is now made to accomplish this end, it will be worth while for ministers, or others interested, to communicate with the CALENDAR Department of the American Unitarian Association to ascertain what arrangements can be made. There is a special advantage to be gained in the local use of the CALENDAR, for it carries with it the added material devoted to—

2. The propagation of Unitarian interpretations of religion. These short articles are contributed during the current year by successful ministers in all parts of the country, who are meeting and helping to solve the great problems of modern religious inquiry. It has been said repeatedly, of late, that there is a growing demand for a vital, progressive and practical liberal theology. Such a theology, which is not in any sense a mere re-adaptation of the old formulas and dogmas of the past, is visibly making its way in the thought of our most influential preachers. During the last century Unitarian thought has of necessity often found expression in strong negative statements which have more frequently revealed the weakness and errors of the past than the positive and illuminating conclusions of the present. It is the aim of the UNITARIAN CALENDAR to state concisely and clearly those views which are authorized by modern knowledge.

Letters from inquirers who are dissatisfied and unhappy in other churches and who earnestly desire to hold religious views which are not inconsistent with the teachings of science come to us daily. To such inquirers we desire to send helpful and satisfying messages. In this way the CALENDAR can be made most useful by distribution at the church door and through correspondence.

3. In the third place this compact little pamphlet aims to furnish suggestions for the successful conduct of the modern church. The editor invites from ministers and others brief paragraphs bearing upon practical methods. These deal with such matters as church organizations, finance, entertainments, sermon topics and courses, and such other subjects as may appear from time to time. This feature of the CALENDAR will be effective to the degree that its readers are willing to give to others the benefit of their own experience. Whenever a discovery is made that is favorable to the successful conduct of any church, here is a medium through which it can be conveyed to others and we hope that all will take advantage of it.

Most periodicals have an "editorial staff," whose members contribute such star lucubrations as have filled their own souls with unexpected light. But here is a monthly publication whose "editorial staff" consists of all its readers who have something to say which is of a positive, helpful and practical nature. We shall therefore secure the greatest self-satisfaction in our work when we have given to others an idea, an impulse, or a suggestion of real value. Working along these lines to these ends we hope to make the CALENDAR of constantly increasing practical and missionary worth.

DOING THE IMPOSSIBLE

BY REV. JOSEPH P. MACCARTHY

Of the First Parish, Waltham, Mass.

This is a paradox, but life is full of contradictions. Physical laws may not be violated, and yet men are ever finding new laws through which they can work and ever pushing the limits of the old laws to new extremities. It is the possibility of doing the unusual that gives zest to life. Every step in human progress has been an attempt to "advance on chaos and the dark" and thus widen the circle of human possibility. Conditions of doing the impossible include strong God-consciousness. What Spinoza calls a "God-intoxicated" man always does great things. Another characteristic is strong faith. Jesus was ever deprecating lack of faith and eulogizing its possession—faith in God, faith in our fellows and faith in ourselves. There must be another characteristic, and that is dynamic intelligence—will power. No wonder was ever performed without strong purpose. Thought and purpose precede action. Every day the human mind is invading the field of the seemingly impossible and changing it to the possible and actual. Doing the impossible makes it possible for us to obey the call each day to a better life. The things that make for permanency of character are inheritance, acquired habits, and present condition of health. There are spiritual and mental relationships that may be for us a stronger inheritance than blood ties. Let us be sure there is for us a spiritual and mental kinship through which we may inherit goodness and greatness.

"True happiness
Consists not in the multitude of friends,
But in their worth and choice."

—*Ben Johnson.*

UNITARIAN HYMN

Father, to thy kind love we owe
All that is fair and good below;
Bestower of the health that lies
On tearless cheeks and cheerful eyes!

Giver of sunshine and of rain!
Ripener of fruits on hill and plain!
Fountain of light, that, rayed afar,
Fills the vast urns of sun and star!

Yet deem we not that thus alone
Thy bounty and thy love are shown;
For we have learned, with higher praise
And holier names, to speak thy ways.

In woe's dark hour, our kindest stay;
Sole trust when life shall pass away;
Teacher of hopes that light the gloom
Of death, and consecrate the tomb;

Patient, with headstrong guilt to bear;
Slow to avenge, and kind to spare;
Listening to prayer, and reconciled
Full quickly to thy erring child.

—*William Cullen Bryant.*

Confucius said: "To be able to practice five things everywhere under heaven constitutes perfect virtue." Being asked what they were, he replied: "Gravity, Generosity of Soul, Sincerity, Earnestness, and Kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

THE CHURCH'S FINANCES

BY REV. E. M. WILBUR, D. D.

Dean of the Pacific Unitarian School for the Ministry, Berkeley, Cal.

One of the commonest problems among churches is how to develop their resources so as to meet all expenses and have a balance at the year's end. The following plan has borne the test of experience:

(1) Use every effort to secure a large attendance at the annual meeting.

(2) Furnish each attendant with a printed financial statement, including:

(a) Treasurer's itemized report.

(b) Classified list of amounts subscribed last year—no names given.

(c) Itemized budget for the coming year.

Accompany this with a subscription card having a graded list of amounts on which to indicate subscriptions.

(3) By concise and forcible appeal get as many cards as possible signed while at the meeting. Report total results before adjournment. Let deferred cards be turned in next Sunday, which may well be made "RALLY SUNDAY."

(4) Within a week let the Trustees send a brief and pointed letter, personally addressed and signed, to all who have not yet subscribed, giving total already raised and the balance wanted, and enclosing financial statement and subscription card.

(5) Within a week more, divide up all remaining contributors among a carefully chosen committee and follow them up in person without delay.

Under this plan, note that (1) the people are fully informed as to the facts; (2) subscriptions are sought when interest is highest; (3) all per-

sons are solicited without delay, and if necessary in person.

CAUTIONS: Do not let a deficit accumulate in the vague hope that somehow it will be met later in the year. If resources in sight, when the canvass is completed, do not equal the budget, either develop further resources or else cut down expenses at once.

If a deficit occurs, do not weaken the new year's subscriptions by a separate canvass for it. Reckon it into the new year's budget.

Do not rely only upon circular or public appeals for subscriptions. Use also individual personal appeals and do not overlook small subscribers or young people.

PUBLIC PRAYER

The objection to public prayer that it is prayer for others is well taken when it is this. To pray for others: this I must confess, until prayer passes over into action, seems to me quite impossible. But to pray with others, having first identified one's self with them, this is legitimate enough. Father Taylor was not much of a philosopher, but his rationale of public prayer was simply perfect when he said, "O God, we are a widow with six children!" So, always, when the preacher truly prays, he is his congregation, the mouthpiece of their gladness and their sorrow, of their peace and pain. As much sympathy, so much true public prayer; no more. Given the sympathy, and it is no longer I that speak, but your spirit that speaketh in me. Then I am yonder mother, busy and anxious with her household cares. Then I am yonder father, troubled, like Martha, about many things, and finding it so

hard to keep from being fretful and impatient. Then I am yonder young man, or yonder "happiest girl in the world," so busy with her thoughts of this and that, that she has not the least idea what I say; then I am those among you who are aging, and whose "finest hope is finest memory" projected into dim futurity. Then I am the sorrowing and bereft among you who are trying to take sides with God against yourselves, because you are so sure that your afflictions are but the shadows of his perfectness. Then I am those among you who are seeking that forgiveness for wrong-doing which is inherent in the recuperative forces of the universe. This is the feeling, although it does not always find its way into the fittest words. And sometimes, when the feeling is strongest, the words will somehow altogether fail, and the minister will take the Lord's Prayer, or a moment's silence, and put all his feeling into that, at the risk, perhaps, of having others think he is not in a prayerful mood, when he was never in a deeper.

JOHN W. CHADWICK.

"The way of the people is this: If they have a certain livelihood, they will have a fixed heart. If they have not a certain livelihood they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they have thus been involved in crime, to follow them up and punish them;—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?" —*Mencius.*

JUDGE WHIPPLE, IN "THE CRISIS," SAYS:

"Listen carefully to what I have to say, for I have thought over it long. In the days gone by our fathers worked for the good of the people, and they had no thought of gain. A time is coming when we shall need that blood and that bone in this republic. Wealth not yet dreamed of will flow out of this land, and the waters of it will rot all save the incorruptible. Half-tried men will go down before that flood. You and those like you will remember how your fathers governed,—strongly, sternly, justly. It was so that they governed themselves. Be vigilant. Serve your city, serve your state, but above all serve your country.

"I sent you, my son, to see Abraham Lincoln—that you might be born again—in the West. You were born again. I saw it when you came back. I saw it in your face. 'O God,' he cried, with sudden eloquence, 'would that his hands—Abraham Lincoln's hands—might be laid upon all who complain and cavil and criticise, and think of the little things in life! Would that his spirit might possess their spirit!'"

THE FULFILMENT OF PROPHECY

As the wise man looks through the surface phenomena of life, and sees in apparent prosperity the seeds of decay and revolution, or in the small beginnings of an enterprise which attracts no outward attention, the promise of a great movement which will transform and elevate the lives of men; so the visions, longings, and aspirations of the good, of those who seek not themselves but the weal of mankind, are not only prophetic, but they are the beginning of the ful-

filment of prophecy. They are themselves the germs of first fruits of a future which has become visible to them, not because they have yielded more than other men to subjective dreams and idle wishes for the impossible, but because, more than other men, they have got beyond such dreams; because their faithfulness has raised them to a point where the future good, which to all others is, so to speak, below the horizon, is already made visible.

EDWARD CAIRD.

SIMPLE HONESTY

BY REV. DAVID UTTER, D. D.

The mission of Jesus, as we see it, was the teaching that God is our father and that we are all brethren, and the salvation is a turning away from iniquity.

Personal unrighteousness weakens a man for all good work and disqualifies him for all the ways of life in which true enjoyment and real happiness may be found.

Iniquity in state, or nation, or city, spreads danger as pitfalls for unwary feet along all life's common ways. Down they go, all over the land, into these pits of disgrace and shame, of anxiety, and struggle and remorse our fellow citizens, respected, loved, down, because of their greed and lack of integrity; insurance men, railroad men, public officials conspiring with land grabbers and timber thieves, bribers and bribe takers—what a harvest of woe for lack of simple honesty!

I think there is no eternal damnation, no burning hell of fire and brimstone to continue without end in the world to come, but surely iniquity has plunged into present damnation hundreds of our fellow citizens in this country who ought to have known better than to engage in the frauds that have disgraced them.

"The health of humanity requires the existence of evil as incentive to effort and topic of action. Progress is better than all perfection. Finding is good, but seeking is better, if finding is to end with rest in the found. The Kingdom of heaven must be always coming; but hope would expire were it fully come. And the saying remains forever true, that 'by hope we are saved.' "

—Frederic Henry Hedge.

NOTES

The Secretary of the American Unitarian Association, after having been confined at home with pneumonia and a surgical operation, is back again at his desk none the worse for the ordeal.

Rev. Edward M. Barney has resigned as pastor of the Unitarian Church, Warwick, to take effect Feb. 1. He will go to Medford to preach in a Universalist church which has been urging him for some months to become its pastor.

The Parish Committee of the Third Congregational (Austin St.) Society (Unitarian), Cambridge, has opened the bids for building the new church on Harvard St. The contract will be awarded within a short time. The new church and the lot recently purchased, on which the structure is to be erected, on Harvard St., will cost, together, $30,000. The building will be constructed of seam-faced granite on the front, with panelled plaster and cement sides and back. The auditorium will seat about 300.

Recognition services were held recently at the Spring Garden Unitarian Church, Philadelphia,

n honor of Rev. Kenneth E. Evans, who resigned he pulpit of the Chicopee Unitarian Church to ccept a call to the Philadelphia church. Dr. Evans was introduced to the congregation and welcomed to the Philadelphia conference by Rev. Dr. Charles E. St. John, pastor of the First Unitarian Church. Remarks of welcome to the city were made by Rev. Dr. J. Clarence Lee, pastor of he Universalist Church of the Restoration. The ight hand of fellowship was extended by Rev. Oscar B. Hawes of the Germantown Unitarian Church. The sermon was preached by Dr. P. H. Goldsmith of Yonkers, N. Y. Scripture lessons were read by Rev. W. M. Gilbert of Vineland, N. J., and a prayer was offered by Rev. Joseph Hay Amies. At the conclusion of the service Dr. Evans responded with a few words, and the benediction was pronounced by Rev. Charles G. Ames of Boston.

Invigorating reports reach us from Boise, Idaho, of the revival of the Unitarian church in that city, under the ministry of Rev. and Mrs. Harold L. Pickett. The congregations have largely increased; the finances, instead of showing a deficit, present a substantial balance in the treasury, and there are many evidences of growing recognition and strength. A Young People's Religious Union and Sunday school have been organized, and a calendar announcing the sermon subjects and other matter is issued monthly. Boise is one of the most interesting and promising cities in the Rocky Mountain district. Its growth is substantial and its population is of an exceptionally high order. In this city we should evolve a strong centre of Unitarian influence.

Rev. William S. Key continues his picturesque missionary and social service work in North

Carolina. He writes as follows: "There are no Sundays on which I do not hold at least two meetings, frequently three, with long tramps or rides between, to say nothing of a meeting every Saturday night, or other week night, all invariably well attended." In addition to his work as minister for a wide territory of scattered settlements Mr. Key has accomplished a great deal for the industrial awakening of the poor white population.

The Calendar of the Church of the Messiah of Montreal shows an unusually wide range of activity. One note in the January edition, however, seems so practical and suggestive that we venture to quote it for the benefit of others:

"The minister of the Church of the Messiah preaches between eighty and ninety sermons a year. The subjects of these sermons are largely suggested by his own interests and experiences. New themes are never scarce, but the thought often recurs: Are there not subjects which are being neglected and are there not some needs which are untouched? The minister, therefore, believes that much good might come if members of the congregation suggested subjects which they would like to have treated. He cannot promise to accept all of them—but as far as possible he would gladly endeavor to render in this manner a more profitable service from the Messiah pulpit. Suggestions will be the more acceptable if given in writing."

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Single subscription, 25 cents a year. Club rate, five for $1.00.

"THE great movements of men almost invariably begin with an individual. To study the lives of leading men is to read history from the personal and vital point of view. It is to see historical movements through the eyes of the men most instrumental in originating and shaping these movements. History thus becomes living to many who find no interest in the abstract annals."—From the editor's Introduction.

Heralds of a Liberal Faith

Edited by SAMUEL A. ELIOT

Vol. I. The Prophets Vol. II. The Pioneers
Vol. III. The Preachers

The student of the Unitarian movement can find in these volumes the whole story of its origin and development told in the form of biography. These books are an unparalleled storehouse of information, anecdote, and inspiration to all who are interested in the motives and achievements of the Unitarian Cause, and in the personalities of the men who have been its leaders.

The volumes contain biographical sketches of three hundred of the leading ministers of the Unitarian fellowship in America between the years 1750 and 1900. Of these biographies about one-third are reproduced from the similar sketches in Sprague's "Annals of the Unitarian Pulpit." This famous book closed with the year 1855, and has long been out of print. The present volumes set forth anew all that is most significant in the other book, fill out the incomplete accounts, and bring the record down to the year 1900.

"Whatever may be the final influence of these prophets, pioneers and preachers, it is certain that men of purer lives or nobler spirit never transmuted religious inspiration from one generation to another."

"It is for us to determine whether these names shall abide among the immortals. It is for us to perpetuate their principles and to pursue the ideals they set before us."—From the editor's Introduction.

8vo., 300 pp. approximately per volume. Per set, boxed, $2.50 net; delivered $2.85. Single volumes, $1.00 net; delivered, $1.15.

A circular fully describing each volume in the set will be sent upon request.

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